THE HOLY CHURCH OF GOD, REMEM-
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How the Church Conducts its World Missions

A Study of the Various Roman Congregations with Particular Reference to Their Mission Activities.

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by
Very Rev. Frederick C. Dietz

Volume 6, Number 3

"OTHER SHEEP I HAVE THAT ARE NOT OF THIS FOLD. THEM ALSO I MUST BRING, AND THEY SHALL HEAR MY VOICE, AND THERE SHALL BE ONE FOLD AND ONE SHEPHERD."

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

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A Study of the Various Roman Congregations with Particular Reference to Their Mission Activities

By

VERY REV. FREDERICK C. DIETZ, M.M.

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Introduction

1. In the ecclesiastical and apostolic sense, the word "mission" may perhaps be best explained etymologically by saying that it refers to a place or area to which assistance has still to be "sent" from outside. From this viewpoint we may define a mission as a locality depending to a major extent for its spiritual administration on personnel and means supplied to it by other more fortunate localities.

2. Thus defined, the concept applies equally well to home and foreign missions. Actually, a clear line of demarcation between the two cannot be drawn. Missions are scattered throughout the United States even as they are scattered throughout the world. The difference is that the localities or groups are relatively small in the former case; in the latter they are usually vast and sometimes enormous.

3. The term "World Missions" is used in our title as in contra-distinction to "Home Missions." The needs of the home missions are met to a great extent by the more prosperous elements of the home country and are the concern primarily of the native hierarchy. Countries in which such domestic aid is not available or where it can be secured only to a very minor degree are properly included under "World Missions." This is the case, for example, in some countries of Europe that are predominantly Protestant or schismatic and also in most of the Latin-American nations, although they are nominally almost entirely Catholic.

4. In the field of world missions the Church is faced with three distinct tasks: 1) that of ministering more adequately to some twenty millions of Catholics in dire need of spiritual

assistance from outside sources; 2) that of winning back to Christian unity close to two hundred millions of Protestant and schismatic brethren in Christ; and 3) that of preaching the Gospel to well over a thousand million non-Christians.

5. The last-mentioned responsibility constitutes the classical arena of foreign mission activity, the proper domain of world missions in the stricter sense. But the other two enter necessarily into the complete picture.

6. Two earlier Academia Studies show in a general way what efforts the Church has made to discharge these responsibilities and the results thus far achieved. They are: *The Holy See and Foreign Missions* (Vol. 3, No. 7), by the Rev. Edward Goulet, S.J., and *An Outline of Missiography* (Vol. 1, No. 8), by Rev. John J. Considine, M.M. The former is a historical survey of the successive contributions of the popes, the latter a systematic exposition of the contemporary mission effort of the Church considered in its ethnological, geographical and statistical aspects.

7. The present study aims to implement these two general studies with a comprehensive description of the manner in which modern Catholic mission effort is organized and coordinated. The organization which is the object of our attention is, on the one hand, the term and flower of centuries of progressive development, and, on the other hand, it is a key to open the door to a better understanding of the powerful attack being concentrated in the present generation on the colossal problem of gathering in the world harvest for Christ.

1.
The Pope—Commander-in-chief of the Missions

8. To borrow a phrase from St. Paul, God wishes all men to be saved and to come to a knowledge of the truth. It was to this end that the Incarnate Word founded His Church and left with His Apostles a divine mandate to preach the Gospel to every creature.

9. Christ built His Church on the rock of Peter. It was to him He entrusted the keys of the Kingdom of Heaven. And while the command to teach all nations was given also to the other Apostles, it was solely on Peter and his successors in the Primacy that universal jurisdiction descended. The Prince of the Apostles and the Roman Pontiffs who inherit his mantle are by divine institution in possession of the supreme direction of the Church and bear the ultimate responsibility for the fulfillment of its destinies.

10. Canon 218 of the Code of Ecclesiastical Law stresses the fact that the Roman Pontiff, as the successor of St. Peter, possesses not only a primacy of honor but sovereign and complete jurisdiction over the entire Church. It points out that his authority extends to matters of discipline and matters respecting the government of the Church throughout the entire world as well as to matters of faith and morals. It states further that this authority is truly episcopal, or-

dinary and immediate as regards each and every church, every pastor of souls and each one of his flock, and that it is in itself independent of all human authority.

11. To what extent do the bishops of the Church as successors of the Apostles share the Church's responsibility to preach the Gospel to every creature? This very interesting question is generally answered by saying that the episcopacy as a whole when meeting in ecumenical council share this responsibility with the Sovereign Pontiff but always in a measure of dependence on him. For only the Pope himself can convoke the Council, preside over it in person or by means of his personal representative, and approve its decisions before they become binding; and he alone has the authority to suspend or dissolve it. (Canons 222, 227, 228).

12. The apostolic mandate as given to the other Apostles associated with Peter was given to them personally and as such did not pass on to their individual successors.

13. "The authority of Peter to establish and rule the Church in the world as a whole was ordinary, official and communicable. His universal jurisdiction passed to his successors. The power of the rest of the Apostles to establish the Church throughout the world was, on the other hand, extraordinary, personal to them and inalienable. . . ."[1]

14. Where the hierarchy has been set up in its definitive form, the Holy See leaves to the individual residential bishops and pastors the primary concern for the salvation of the non-Catholics living in their dioceses and parishes (Canon 1350, 1). As regards the mission areas of the world, however, the same Canon declares: In other territories the entire care for the missions among non-Catholics is reserved exclusively to the Holy See.

15. This makes it clear that the Holy See reserves to itself exclusive direction of the missionary movement outside of those areas that have been organized into full-fledged dioceses. This is in no wise a departure from tradition but merely a reaffirmation of the supremacy which the Sovereign

[1] Ryan, Gerald, *Principles of Episcopal Jurisdiction*, Washington, D. C., Catholic University Press, 1939, p. 31.

Pontiff has been recognized as possessing down through the centuries.

16. It is interesting to note in passing that this pre-eminent competence of the Holy See in mission matters received international recognition at the Paris Peace Conference in 1919. The Allied nations agreed on that occasion to revise Articles 122 and 438 of the Treaty of Versailles, which concerned the German Catholic Missions, in accordance with the wishes of Benedict XV as represented by his special Envoy, Monsignor Cerretti.

17. It is to this fact that the Sovereign Pontiff has reserved to himself in a special manner the chief command of his mission forces overseas that Catholic world missions owe that striking unity of action and direction which is becoming increasingly evident to the world and evokes the admiration of so many of our non-Catholic brethren.

18. However, as Schmidlin points out[2]: "The centralization of Catholic mission authority is not so absolute that the Pope monopolizes, as it were, the missions. . . . On the contrary, he shares his rights and powers with other agents and assigns to the latter a certain initiative and relative autonomy, while continuing to assert his claim to be and remain the final arbiter of the missions."

[2] Schmidlin, *Catholic Mission Theory*, Techny, 1931, p. 126.

2.
The Roman Curia

19. Besides having as his collaborators the bishops of the world, who have by divine right charge of particular churches, the Sovereign Pontiff is surrounded with other assistants who act in his name and in his immediate dependence. Chief among these are the members of the Roman Curia.

20. The Roman Curia, as reorganized by the Bull *Sapienti consilio* of June 29, 1908, and subsequently modified by the New Code and direct Pontifical action, is made up of eleven Sacred Congregations, three Tribunals and five Offices or Bureaus. The functions of the Offices are mainly of a secretarial character, those of the Tribunals judicial, and those of the Congregations administrative and directive. They are explained in detail in Chapter IV of Book II of the Code.

21. From the standpoint of mission organization, it is the Congregations that hold special interest for us here.

22. The Roman Congregations are permanent commissions of a varying number of Cardinals created for the purpose of assisting the Holy See in the conduct of ecclesiastical affairs. The head of the Congregation is called the Cardinal Prefect, unless the Holy Father reserves to himself the office of Prefect, in which case the director is called the Cardinal Secretary. Each Congregation has attached to it a group of Consultors, who supply information or advice as occasion requires. Under-secretaries and a number of office assistants

attend to the routine business of the Congregation. The names of the Roman Congregations are as follows:

The Supreme Congregation of the Holy Office
The Consistorial Congregation
The Congregation for the Oriental Church
The Congregation of the Sacraments
The Congregation of the Council
The Congregation of Religious
The Congregation for the Propagation of the Faith
The Congregation of Rites
The Congregation of Ceremonies
The Congregation for Extraordinary Ecclesiastical Affairs
The Congregation of Seminaries and Universities
The Congregation of the Basilica of St. Peter[3]

23. The Congregation for the Propagation of the Faith is, as one would naturally infer from its title, the Congregation most directly concerned with world missions. From its Latin name—Congregatio de Propaganda Fide—it is frequently called the Congregation of Propaganda Fide, or the Congregation of the Propaganda or again, more simply still, the Propaganda. It is interesting to note in passing that the common English word "propaganda" traces its origin to the name of this Congregation. Its somewhat sinister connotation is of rather recent growth, the word having become infected with the odium of various "isms" through frequent association with them.

24. But the over-all administration of world missions is not as simple a matter as one might be led to suppose. The Propaganda is by no means the only Congregation concerned. Many of the Congregations are called upon to render service to the missions in one way or another, each in its own special capacity. In most cases the Propaganda acts as the intermediary between the missions and the other Congregations. But there are certain matters affecting the

[3] While this is listed as a Congregation in the *Annuario Pontificio* 1948, this official yearbook remarks (last paragraph, p. 727): "The Congregations are actually only eleven, since the Code does not recognize as such the Congregation of the Basilica of St. Peter."

missions that, as we shall see in detail later, are beyond the competence of the Propaganda, having been entrusted to other Congregations by special dispositions of the Holy See. These other Congregations are: the Consistorial Congregation, the Congregation for the Oriental Church, and the Congregation for Extraordinary Ecclesiastical Affairs.

25. Before entering on a detailed study of the Propaganda and its operations, it will be well to consider briefly each of these three Congregations from the standpoint of their bearing on world missions.

The Congregation for Extraordinary Ecclesiastical Affairs

26. As stated in Canon 255, this Congregation is responsible for the erection and division of dioceses and the selection of bishops for these dioceses in countries and localities where such matters must be referred to the civil government in virtue of a Concordat or other special agreement with the Holy See. In addition to this, it handles such business as the Sovereign Pontiff sees fit to commit to it through the Cardinal Secretary of State, particularly matters affecting the civil law or involving pacts negotiated by the Holy See with particular nations.

27. With reference to the missions of the present day, this state of affairs exists in the territories still enjoying the privileges of the Portuguese *padroado*. The dioceses coming under this special regime include Angola in Africa, Angra in the Azores, Funchal in Madeira, Santiago in the Cape Verde Islands, San Tommaso in Portuguese Guinea, Goa and Damao, Cochin and San Tommaso of Meliapor in India, and Macao in South China.

28. It is to be noted that the selection only of the prelates for these sees is the concern of the Congregation for Extraordinary Affairs. Once the respective bishops have been named, they receive their ecclesiastical faculties from the Consistorial Congregation and continue thenceforth to depend on this Congregation in all matters of administration.[4]

[4] *Guida delle Missioni Cattoliche*, Rome, p. 49.

29. Prior to the Apostolic Constitution *Sapienti consilio* of June 29, 1908, the Congregation for Extraordinary Affairs also exercised regular jurisdiction over a number of mission circumscriptions, particularly in Latin America. In the reorganization effected by this Constitution, all these circumscriptions were transferred to the jurisdiction of the Congregation of the Propaganda, although the Congregation for Extraordinary Affairs continues to intervene in certain matters of a diplomatic nature specified in the Concordats with individual countries.

30. Some Concordats, as, for example, the one made with King Leopold II with respect to the Belgian Congo, deal almost exclusively with mission issues. In others the missions play a secondary part. An instance of the latter is the Concordat concluded between the Holy See and Portugal, signed May 7, 1940. It carries as an appendix a Special Mission Accord of considerable length.

31. Referring once again to the Paris Peace Conference, we may note that Monsignor Cerretti, the prelate chosen by Benedict XV to discuss the question of the German missions, was not an official of the Propaganda, which had jurisdiction over those missions, but the Secretary of the Congregation for Extraordinary Affairs.

The Pontifical Commission for Russia

32. This special Commission had been created by Pius XI in 1930 to deal with all ecclesiastical matters concerning Russia. On December 21, 1934 the same Sovereign Pontiff, with the Motu Proprio *Quam sollicite,* attached the Pontifical Commission for Russia to the Sacred Congregation for Extraordinary Affairs. By the same decree he ordered that Russian Catholics of the Oriental rite were to return under the jurisdiction of the Congregation for the Oriental Church while Russian Catholics following the Latin rite were to remain subject to the Pontifical Commission for Russia. The Secretary of the Congregation for Extraordinary Affairs is *ex officio* President of the Pontifical Commission for Russia.

The Congregation for the Oriental Church

33. The Pontifical Directory for 1948[5] summarizes the history of this important Congregation as follows:

34. It owes its creation to Pope Pius IX with the Apostolic Constitution *Romani Pontifices* of January 6, 1862. However, Pius IX at the same time united it with the Congregation of the Propaganda. Pope Benedict XV with the Motu Proprio *Dei Providentis* of May 1, 1917, rendered it autonomous. Its field of competence was considerably enlarged by Pope Pius XI with the Motu Proprio *Sancta Dei Ecclesia* of March 25, 1938.

35. This Congregation, continues the *Annuario,* exercises over the dioceses, bishops, clergy, religious and faithful of the Oriental rites all the faculties that the Consistorial Congregation, the Congregation of the Council, the Congregation of Religious and the Congregation of Seminaries exercise over the dioceses, bishops, clergy, religious and faithful of the Latin rite (Canon 257, 1-3). Over and above all this, it possesses exclusive authority in the following areas: Egypt and the Sinai peninsula, Eritrea and Northern Ethiopia, Southern Albania, Bulgaria, Cyprus, Greece, the Dodecanese, Iran, Iraq, Lebanon, Palestine, Syria, Transjordan, Turkey and the part of Thrace subject to Turkey.

36. We must not fail to note here that the exclusive authority in these last mentioned countries, which was given to the Oriental Congregation by the Motu Proprio *Sancta Dei Ecclesia* above mentioned, is geographical. It therefore includes jurisdiction over all Catholics of the Latin rite living within those areas, and not only that, but also over all Catholic missions conducted by priests of the Latin rite in the countries named.

37. The Pope himself, Canon 257 specifies, is Prefect of the Oriental Congregation and the Congregation has reserved to it all matters pertaining to persons, discipline or rites of the Eastern Churches, even those of a mixed nature affecting a Catholic of some Oriental rite even though the

[5] *Annuario Pontificio* 1948, p. 733.

other party or property may come under the Latin rite.

38. The Oriental Congregation has Cardinal Eugene Tisserant as its Cardinal Secretary. Among the other twenty-two Cardinals of the Congregation are: Cardinal Fumasoni-Biondi, who was at one time Apostolic Delegate to the United States and is now Prefect of the Congregation of the Propaganda; and Cardinals Dougherty, Stritch, Gilroy and Spellman. The *Annuario* also lists some fifty-two Consultors to this Congregation. This is the largest body of Consultors attached to any one Congregation at the present time and may be regarded as indicating the importance of the Oriental Congregation in the eyes of the Holy See today.

39. Much interesting information regarding the Oriental Congregation and its affiliates, such as the Pontifical Oriental Institute, the Catholic Near East Welfare Association and others, may be found in a recent Academia Study (Vol. 5, No. 5), entitled *Rome and the Eastern Churches,* by the Rev. Andrew Rogosh, S.T.L. A statistical table of comparison on p. 63 gives the sum total of Catholics of the various Eastern rites as approximating 8,800,000, not including lesser groups like those in Lithuania, Czechoslovakia and Poland.

40. Viewing the Oriental Congregation from the mission angle, the *Guida delle Missioni Cattoliche*[6] has the following to say:

> This Sacred Congregation is only partly of a missionary character inasmuch as Catholics of the Oriental rite who come under it cannot, in a general sense, be classified as "mission" Catholics, since they are descended from ancestors of ancient faith; in fact, not a few of them are descended from Catholics who embraced the faith in the first centuries of Christianity. Then, too, these Catholics supply their own needs for the most part as regards religious personnel (vocations being numerous) and also as regards the support of the clergy.
>
> Nevertheless, this Congregation does have an important missionary function with a twofold aim. In the first place,

[6] *Guida delle Missioni Cattoliche*, p. 45.

it needs to supply clergy and support for the clergy to many Eastern Catholics who cannot of themselves meet these demands; and in the second place, it has to occupy itself with questions having regard to the reconciliation of the Oriental dissident Christians with Rome.

41. This latter task is in itself a tremendous one. Father Rogosh in his Academia Study reckons the Eastern dissidents at approximately 147,200,000. The *World Almanac* for 1948 lists them as numbering 127,629,986. In either case they aggregate well over 125 million.

The Consistorial Congregation

42. As the title suggests, the primary function of this Congregation is to prepare the agenda for the Papal consistories. Its more common tasks, enumerated in Canon 248, are to set up, in areas not subject to the Propaganda Congregation, new dioceses, provinces, and cathedral and collegiate chapters, to subdivide established dioceses, and to handle the preliminaries leading up to the nomination of residential, coadjutor and auxiliary bishops and apostolic administrators. However, as already pointed out, where civil governments have to be dealt with, these matters are attended to by the Congregation for Extraordinary Affairs.

43. On this Congregation, the Code adds, depends everything pertaining to the erection, conservation and condition of dioceses. It supervises the manner in which the Ordinaries fulfill their obligations, studies their written reports, calls for apostolic visitations to be made and scrutinizes their findings, referring to various other Congregations for deliberation such matters as pertain to their particular fields.

44. The Consistorial Congregation has the Holy Father as its Prefect. It comprises at the present time eighteen Cardinals, including the Cardinal Secretary, Cardinal Rossi, and has an advisory body of Consultors. The Canon specifies that *ex officio* Consultors of this Congregation are to be the Assessor of the Congregation of the Holy Office, the Secretary of the Congregation for Extraordinary Affairs, and the Secretary of the Congregation of Seminaries and Uni-

versities.

45. The mission contacts of the Consistorial Congregation are relatively few. As already indicated, it administers those dioceses which enjoy the privileges of the *padroado* once their bishops have been selected through the efforts of the Congregation for Extraordinary Affairs. It administers also a number of dioceses in what are generally considered mission areas. The principal ones are the Archdiocese of Carthage in Africa; the metropolitan See of Algiers with its suffragans Constantine and Oran; the Canary Islands Diocese, the Diocese of Cadiz and the Diocese of Tenerife, all three of which are suffragans of the Archdiocese of Seville in Spain; and finally the dioceses of the Philippines with the exclusion of a few circumscriptions depending on the Congregation of the Propaganda.

46. The Consistorial Congregation exercises supervision of mission activity in certain dioceses and prelatures of Latin America[7]. The reasons why these particular dioceses come under the jurisdiction of this Congregation rather than that of the Propaganda are a matter of history and are beyond our present scope.

47. One of the principal mission functions of the Consistorial Congregation is to raise apostolic vicariates and prefectures to the status of common law dioceses once they have reached a proper stage of development. Then, too, whenever a particular portion of a regular diocese is found to be in need of intensive mission cultivation, it is this Congregation that detaches it from the diocese and erects it into an Apostolic Prefecture or Vicariate to be turned over to the jurisdiction of the Propaganda.

48. Since the Consistorial Congregation plays no part in the administration and supervision of ecclesiastical circumscriptions subject to the authority of either the Oriental Congregation or the Congregation of the Propaganda, it enters to only a very minor degree into the present organization of world missions.

[7] *Guida delle Missioni Cattoliche*, p. 49.

The Congregation of Propaganda Fide

49. The Congregation for the Propagation of the Faith is of paramount interest in the study of mission organization. As its name implies, it is the mission Congregation *ex professo,* and hence, is bound to occupy a dominant position in the very center of the organizational plan of modern world missions.

50. In order to convey at the outset a just appreciation of the scope of this preeminently missionary Congregation, it is advisable to transcribe in full Canon 252 of the Code, which delineates in five paragraphs the extent of its basic authority.

(1) The Congregation of Propaganda Fide has charge of the missions for the preaching of the Gospel and Catholic truth. It appoints and changes the necessary personnel and possesses authority to treat, transact and put into execution all matters necessary or opportune in this regard.

(2) It takes care of all business pertaining to the celebration and ratification of Councils held within its territories.

(3) Its jurisdiction is limited to those regions where the sacred hierarchy is not yet established and a mission state or condition perdures. To this Congregation are also subject those regions that still have something of the inchoate about them, even though the hierarchy has been set up in them. Likewise subject to the same Congregation are ecclesiastical societies and seminaries founded exclusively for the purpose of educating missioners for the foreign apostolate, especially as regards their regulations, their administration and the proper concessions required for the ordination of members.

(4) This Congregation, however, is required to turn over to the Congregations having the respective competence all matters touching on faith, on matrimonial cases or on the establishment or interpretation of general norms bearing on the discipline of sacred rites.

(5) With regard to members of religious institutes, this same Congregation has reserved to it competence to deal with everything affecting religious as missioners, individu-

ally or collectively. All that has to do with religious as religious, individually or collectively, it shall refer or leave to the Congregation of Religious.

Territorial and Statistical Proportions of the Field of Propaganda

51. Altogether, "the missions for the preaching of the Gospel and Catholic truth" and "those regions that still have something of the inchoate about them, even though the hierarchy has been set up in them," cover well over half the land areas of the globe. Practically, the jurisdiction of the Propaganda at present extends to the entire world with the exception of the Levant and the major portions of Europe and the Americas. Until thirty years ago it was even more extensive. It was only natural, therefore, in view of the geographical vastness of the authority exercised by him in the name of the Holy See, that the Cardinal Prefect of the Propaganda was in popular parlance frequently referred to as "the Red Pope."

52. Regarded from the statistical viewpoint, the importance and colossal responsibility of the Propaganda also stands out in bold relief. This will be clear from the following considerations.

53. The world apostolate of the Church is tantamount to the conversion of non-Catholics the world over. Its God-given mission is to preach the Gospel to every creature until there shall be only one Fold and One Shepherd. From the standpoint of geography and populations this great task may be considered as being divided among three Congregations: the Consistorial, the Oriental, and the Propaganda.

54. The authority of the Consistorial Congregation extends over the greater part of Europe and the Americas where the Church is definitely organized into full-fledged dioceses to which Canon Law applies in its full vigor. Using as a basis the Religious Statistics of the World as found in the *World Almanac* for 1948, the areas covered by the Consistorial Congregation embrace approximately 700 million souls. These may be distributed into three categories as

follows:

315 million Catholics
125 million regular Protestant communicants
260 million others

700

55. Figured on the same basis, the Oriental Congregation embraces within its sphere of influence some 315 million souls, which, again, may be subdivided into the following categories:

9 million Catholics of various Eastern rites
126 million "Orthodox" schismatics
180 million non-Christians

315

56. The total population of the world as given by the *World Almanac* is 2,150,000,000. Subtracting from this figure the 700 million and the 315 million above, we arrive at a balance of some 1,135,000,000 souls living in the territories entrusted for evangelization to the Propaganda. These may be approximately subdivided as follows:

23 million Catholics
27 million Protestants[8]
1,085 million non-Christians

1,135

57. Presented in juxtaposition, the relevant figures are:

Congregation	*Total Souls*	*Non-Catholic Christians*	*Non-Christians*
Consistorial	700,000,000	125,000,000	260,000,000
Oriental	315,000,000	126,000,000	180,000,000
Propaganda	1,135,000,000	27,000,000	1,085,000,000
	2,150,000,000	278,000,000	1,525,000,000

58. While these figures cannot be regarded as more than

[8] Approximately half of these are found in Norway, Sweden, Denmark and Iceland, countries within the sphere of Propaganda's jurisdiction; the other half are scattered throughout Asia, Africa and Oceania.

approximative, they indicate sufficiently that the Congregation of Propaganda Fide is charged with spiritual responsibility for a good half of the world's population, that a tenth of the world's non-Catholic Christians depend on it to lead them into the true Fold of Christ, and that well over two-thirds of the world's non-Christians—a little more than half of the entire population of the globe—have been entrusted to it by the Holy See for their evangelization.

59. These figures are difficult to grasp, but once we understand them, we realize that the foreign mission field of the world—and consequently the organization of modern world missions—is pretty well covered by the one hallowed word —Propaganda.

Historical Aspect of the Propaganda

60. The Congregation of Propaganda Fide originated in a Commission of Cardinals created by Pope Gregory XIII (1572-1585) to work for the reconciliation of the Eastern schismatic churches. The Commission was further developed by Clement VIII (1592-1605). The Apostolic Constitution *Inscrutabili* of Pope Gregory XV on June 22, 1622, transformed the Commission into a permanent Congregation having as its purpose the propagation of the faith throughout the world.[9]

61. It is perhaps not generally realized that a very notable mission movement followed swiftly on the era of the discoveries and explorations at the end of the XV and during the XVI Centuries. Besides culminating in the creation of the Propaganda Congregation, the movement stressed and sought to promote three further ideas of far-reaching mission import: 1) the need of procuring financial support for the missions; 2) the dissemination of mission information; and 3) the establishment of a mission seminary or college in connection with the Propaganda.[10]

62. Covering over three centuries of steady effort, characterized by dogged determination and heroic pioneering in the face of countless obstacles, the history of the Propaganda

[9] *Annuario Pontificio* 1948, p. 749.
[10] *Guida delle Mission Cattoliche*, p. 32.

makes a most interesting and inspiring tale. This is beyond the scope of the present article. What we should, however, point out here is that the field of activities of the Propaganda was in times past even more extensive than it is today.

63. In the beginning its scope was that of spreading the Faith throughout the entire non-Catholic world and its jurisdiction was exclusive and therefore tremendous. Even the Oriental Congregation, from the time of its creation in 1862 until it was made independent in 1917, was part and parcel of the Propaganda. It was the Constitution *Sapienti Consilio* in 1908 that, in the reorganization of the Curia, set very definite limitations restricting the Propaganda's field of action. It removed from its jurisdiction the British Isles, Holland, Luxemburg, the United States of America, Canada and Newfoundland. It compensated somewhat for this amputation by turning over to the Propaganda all the Apostolic Vicariates, Prefectures or Missions that were previously subject to the Congregation for Extraordinary Affairs.[11] Finally, the Motu Proprio of Pius XI, *Sancta Dei Ecclesia* of March 25, 1938, removed from the jurisdiction of the Propaganda the specific countries mentioned above under the Oriental Congregation.

64. This diminution of the field of action of the Propaganda should be understood properly. In the case of the sixteen areas turned over to the Oriental Congregation it is to be ascribed to the development of the latter Congregation and the intensification of its efforts along the line of its special competence. In the removal of the United States and the other countries of North America and Western Europe we should discern in the action a testimonial of successful achievement. Under the direction of the Propaganda the Church in these countries had developed to the point where it could be weaned from external assistance and regarded as viable when left to its own resources. The purpose and objective of the Propaganda is to do just that.

[11] *SYLLOGE praecipuorum Documentorum recentium Summodrum Pontificum et S. Congregationis de Propaganda Fide*, Rome, Vatican Polyglot Press, 1939, p. 14, No. 3.

65. Despite its recent curtailments the Propaganda's field of action is still vast, embracing, as we have seen, a good half of the entire population of the world and including well over two-thirds of the world's non-Christians. As of July 31, 1946, the jurisdiction of the Propaganda extended to 556 ecclesiastical circumscriptions, geographically distributed as follows:[12]

Asia	246
Africa	157
Oceania	70
America	64
Europe	19
	556

Present Constitution of Propaganda

66. The Congregation of the Propaganda consists at present[13] of twenty-seven Cardinals. Its Cardinal Prefect is His Eminence Pietro Cardinal Fumasoni Biondi, former Apostolic Delegate to India, Japan and the United States successively. Among the Cardinals who make up the Congregation are Cardinals Dougherty, Mooney, McGuigan, Stritch, Gilroy, Spellman and Griffin.

67. The Secretary of the Congregation is His Excellency Archbishop Celso Costantini, who was the first Apostolic Delegate to China in recent times. As head of the Secretariate he is assisted by a general Under-Secretary and six or seven *minutanti*. The latter are specialized secretaries, each in charge of a particular region of the world map and in some cases of a particular phase of the Congregation's responsibilities, as, for example, the study of proposed constitutions for mission societies or for new native congregations of priests, Brothers or Sisters. The monumental archives are under the supervision of two Monsignori, who procure from them such documents as need to be consulted. Two Oblate Fathers have the direction of the equally monumental library containing some quarter of a million volumes

[12] *Le Missioni Cattoliche*, Agenzia Fides, Rome, 1946, p. 554.
[13] *Annuario Pontificio*, 1948, p. 749.

and many precious manuscripts, including some on various languages of the American Indians. Besides the *minutanti* there are a number of minor secretaries to expedite correspondence. A special section of the administration is occupied with temporalities. The work here is done by a score of accountants, assisted by technical advisers and office workers. All but one or two of these are laymen, whereas in the main section of the administration all but one or two of the personnel are ecclesiastics.

68. Attached to the Congregation by special appointments is a body of some twenty-five ecclesiastical Consultants, whose assistance and advice is sought as occasion requires.

How Propaganda Operates

69. The Cardinals with the addition of the Secretary and Under-Secretary constitute the Plenary Congregation or Assembly, which meets usually once a month at the headquarters of the Congregation in the Piazza di Spagna. It is the duty of the Plenary Assembly to discuss all matters of major importance. Only the Cardinals have a deliberative voice at these meetings. Their decisions are brought to the Holy Father for ratification by either the Cardinal Prefect, who has a regular audience with the Pope on the first and third Thursdays of each month, or by the Secretary, who has a special audience on the second Thursday of each month.

70. The Cardinal Prefect with the Secretary and Under-Secretary form what is called the Particular Congregation. This is an executive committee with power to dispatch current business of lesser importance. On Friday of each week this committee meets together with the *minutanti* in the so-called *congresso* to discuss matters in hand and plan the work for the ensuing week and for the forthcoming Plenary Assembly.

71. The authority of the Congregation, as conferred by Canon 252, is exercised in the name of the Sovereign Pontiff. It is a general principle for all the Curia (Canon 244)

that nothing of importance or of an extraordinary character is to be finally decided without first bringing it to the attention of the Pope. Papal approval is similarly required for all concessions and resolutions except those for which special faculties have been granted to the head of the department concerned. Matters involving a judicial process which may not be handled by a Congregation, must be referred to the respective tribunals. Similarly, matters touching on the faith, on matrimonial cases and the establishment or interpretation of general norms regarding the discipline of rites have to be referred for their decision to the Congregations competent to handle them. (Canon 252, 4)

72. Like the other Congregations, the Propaganda possesses genuine legislative power, although this is necessarily restricted. It may not make laws or issue decrees of a sweeping nature unless grave necessity calls for such legislation and then only with the previous consent of the Sovereign Pontiff.

73. Unlike the other Congregations, the Propaganda has over and above its administrative functions a peculiar dynamic character. In the field of issuing instructions and directions to stress and clarify existing legislation it necessarily plays a larger part than any other Congregation since its field of action is not only vaster than that of any other department of the Roman Curia but also in process of constant development and notably productive of results. It is expected not only to supervise, but to issue directives, trace lines of conduct, solve innumerable doubts and difficulties, encourage and promote action. Mission legislation, as contained in the Code of Canon Law, is far from exhaustive. The Code, for example, devotes only three or four lines to the all-important yet complicated matter of the formation of native clergy and makes no mention whatever of the Pontifical Mission-Aid Societies. One could hardly expect the Code to deal specifically with the countless problems arising in mission countries. That is, properly speaking, Propaganda's sphere.

74. The Propaganda Palace has been called the world's

communications center. One viewing from the outside this architectural creation of Bernini would never imagine that the lines of world-wide mission activity all meet within. These headquarters are in continual touch with all parts of the globe, near and remote, from the Arctic to the Antarctic and from the Far East to the Far West. It is a never-to-be-forgotten experience for the casual visitor to meet on its stone stairways, worn into grooves by the footprints of three centuries of missioners, apostolic men and women of various races and of many nations or to find them seated in its hallowed halls awaiting their turn to talk over the affairs of their distant missions or their missionary communities with the Cardinal Prefect or his Secretary. Yet, to meet these representatives of the mission field is only one slight phase of the work done by the Propaganda. The business of the Congregation is of such vast proportions that it must necessarily be transacted mainly by correspondence, and by other more modern means of rapid communication.

75. To bring home to one the realization that the faith IS being preached to all nations as Christ commanded, there could hardly be a more effective way than a visit to the headquarters of the Propaganda Congregation.

3.

The Pontifical Mission-Aid Associations[14]

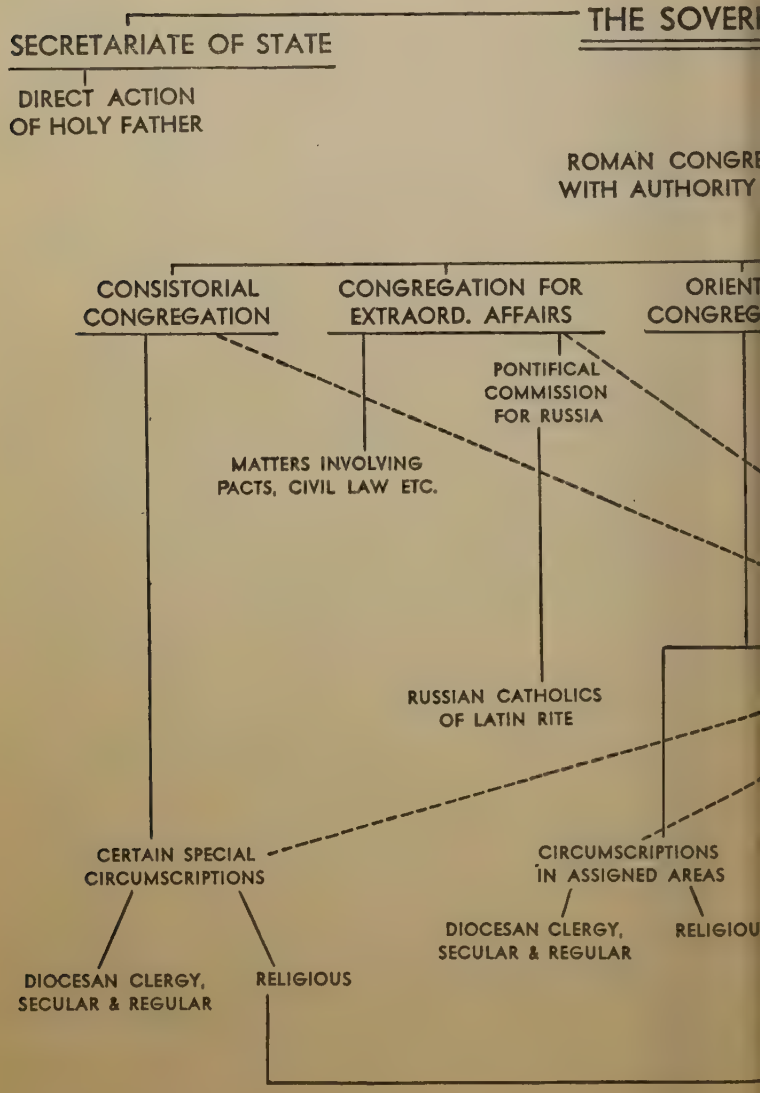
76. Pius XI, the "Pope of the Missions," not only followed in the footsteps of his predecessors in lending encouragement to those organs of missionary cooperation whose broad scope and wide appeal made them promising instruments for securing world-wide support for the Church's mission efforts but went a step further to affiliate them directly to the Congregation of the Propaganda and, in all but one case, to locate their central headquarters in Rome itself.

77. These organizations are: The Society for the Propagation of the Faith; The Society of St. Peter Apostle for Native Clergy; The Holy Childhood Association; and the Missionary Union of the Clergy.

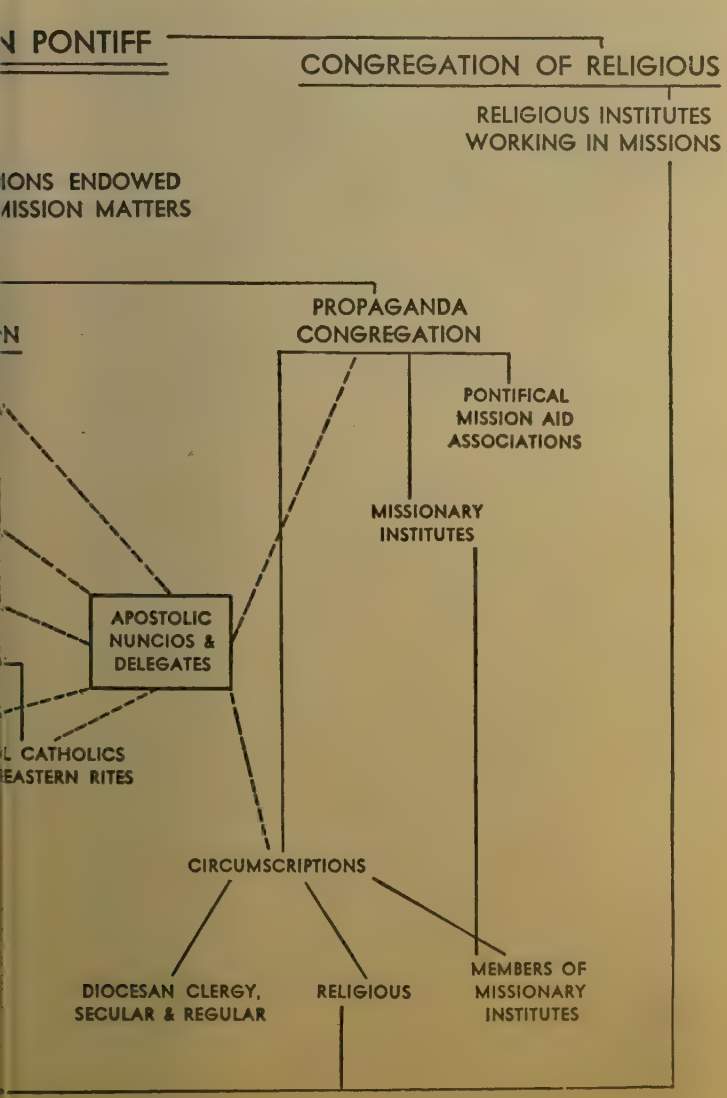
78. The Society for the Propagation of the Faith has as its object to solicit prayers and alms for the support of missions in every part of the world. Founded in 1822 in Lyons, it gradually extended its influence to surrounding countries and proved a valuable asset to Catholic missions. On May 3, 1922, the first centenary of its foundation, Pius XI, with the Motu Proprio *Romanorum Pontificum,* transferred its central direction to Rome and provided it with a set of re-

[14] For a more complete treatment of the Pontifical Mission Aid Associations see the excellent Academic Study *The Laity and the Mission Apostolate* by Mr. Stephen W. Johnson in collaboration with Rev. Joseph J. Tennant, Academia Studies, Volume 4, Number 5, pp. 39-56.

DIAGRAM OF CATHOLIC



IISSION ORGANIZATION



vised statutes. Its President is the Secretary of the Propaganda Congregation. The offices of the International Secretariate are located on the top floor of the Propaganda Palace. When the international situation permits, the Central Directors of many nations come together in Rome for annual deliberations. Routine business is handled by a resident Council made up at present of some twenty members, each of whom represents a different country or one of the other pontifical associations; there is also one member to represent the interests of the Oriental Congregation.[15]

79. Two notable achievements of the Society for the Propagation of the Faith since its transfer to Rome are 1) its successful campaign for the observance of a world-wide Mission Sunday, (introduced in 1926 by the Congregation of Rites), and 2) and the establishment of FIDES SERVICE in 1927, with the aim of gathering news of interest from missions the world over and furnishing it to the press in Christian countries. By an extension of its services FIDES also supplied feature articles and periodical photographic materials for publicity purposes. FIDES undoubtedly played a large part in stimulating mission interest throughout the world and paving the way for the great missionary movement so evident in our day.

80. The Society of St. Peter Apostle for Native Clergy has the specialized aim of raising funds for the support and training of native students for the priesthood and for the erection of seminaries in mission lands. It originated in 1889 in Normandy with the efforts of Stephanie Bigard and her daughter Jeanne to interest people in sponsoring the education of a native seminarian for Bishop Cousins in Nagasaki. In 1904 the Society was given in charge to the Franciscan Missionaries of Mary and continued to be developed by them until the Congregation of the Propaganda, in 1920, took it under its wing. Pius XI with the Motu Proprio of June 24, 1929, *Vix ad Summi*, furnished it with a new set of statutes. Its organization runs parallel to that

[15] *Annuario Pontificio* 1948, pp. 753-754.

of the Society for the Propagation of the Faith and its headquarters are in the same building.[16]

81. The major contribution which this Society can eventually make to modern mission progress will be evident from the following table:[17]

	Under Major Seminaries	*Propaganda Major Seminarians*	*Under Minor Seminaries*	*Propaganda Minor Seminarians*
Asia	49	2,323	170	7,138
Africa	28	812	78	3,979
America	1	35	5	104
Oceania	4	58	11	406
Europe	2	91	4	250
	84	3,319	268	11,877

82. The Missionary Union of the Clergy first appeared as a diocesan organization in Parma, Italy, in 1916. It quickly spread to other dioceses of Italy and into neighboring countries. Its purpose is to present to the clergy in Christian countries the problems of the Church in mission countries and through them to awaken among the laity a livelier interest and more effective cooperation in mission effort. Following its second International Convention in Rome, the Propaganda on April 14, 1937 issued a circular letter to the entire hierarchy recommending the universal introduction of the Missionary Union. In another communication of the same date it provided the Union with a formal set of statutes. The organization of the Missionary Union of the Clergy is similar to that of the two Pontifical Associations already mentioned. Its Officers and Council Members are listed in the *Annuario Pontificio*[18] together with those of the latter Associations under the Congregation of the Propaganda.

83. The Holy Childhood Association was founded in 1843 in France by Bishop Forbin-Janson. Its original scope to ransom pagan children and procure for them baptism and Christian training was gradually enlarged to include

[16] *Annuario Pontificio* 1948, p. 754.
[17] *Le Missioni Cattoliche*, 1946, p. 508.
[18] 1948 edition, p. 755.

the establishment and support of asylums for orphans and abandoned infants in mission countries. It encountered considerable difficulty in its early years, The Holy Childhood Association has received honorable mention and has been highly commended in the encyclicals of recent Popes, who have placed it on a parallel footing with the Society for the Propagation of the Faith and the Society of St. Peter Apostle for Native Clergy.

84. From the viewpoint of world missions The Holy Childhood Association performs a significant task. Only children up to twelve years of age can qualify as active members; after that they may only continue as honorary members and are encouraged to enroll in the Propagation of the Faith. Thus the Association turns the minds of children from their tenderest age to the fascinating subject of Christian missions, brings home to them the essential unity of mankind and the universality of the Church, and prepares them for a possible mission vocation or at any rate for a proper adult appreciation of the mission effort of the Church.

Coordination of the Pontifical Associations

85. On June 24, 1929, Pope Pius XI issued a further Motu Proprio *Decessor Noster* which coordinated and clarified the mutual relations between the central directive organizations of the Society for the Propagation of the Faith and the Society of St. Peter Apostle for Native Clergy.[19] This Motu Proprio instituted a Supreme Directive Council for the regulation of these two Associations over and above the individual Superior Council of each. The Propaganda Congregation, in its Institution of April 14, 1937, directed in Article 16 of the revised statutes of the Missionary Union of the Clergy that the Secretary General of the Union should also have a seat on the Supreme Council of the Pontifical Mission-Aid Associations as well as on the Superior Council of each of them.

[19] Sylloge, pp. 689-693.

86. Naturally such mutual interdependence of directive personnel makes for greater smoothness of operation. Thus the Secretary of the Congregation of the Propaganda, at present Archbishop Celso Costantini, is the *ex officio* President of the Supreme Council and also of each of the three individual Superior Councils. The General Secretary of each of the three Associations has a place on the Superior Councils of the other two and also on the Supreme Council. Finally, each of the three Associations has one additional member on the Supreme Council.

4.

Propaganda Athenaeum

87. The movement that culminated in 1622 in the creation of the Sacred Congregation of Propaganda Fide had as one of its objectives the foundation of a mission seminary or college in connection with the new Congregation. This was not long in appearing. It was canonically erected by Pope Urban VIII on August 1, 1627, with the Bull *Immortalis Dei,* and incorporated into the Congregation in 1641 by the same Supreme Pontiff, from whom it takes its official title of "The Pontifical Urban College of Propaganda Fide." The College was located in the Palace of the Propaganda for three centuries until transferred in 1931 to an imposing new structure on the Janiculum Hill overlooking the Vatican.

88. In the course of time the College accepted students not only for but also from the far-flung missions. In recent years seminarians from as many as thirty-seven nations have lived there and studied together in harmony and Christian brotherhood, even while their countries were warring with one another. Yellow sons of the Far East, dark-skinned youths from India, Blacks from Africa, and Whites from widely-scattered areas of the globe, all have found a common bond of unity in their Faith and in their devotion to the Holy Father. And as they return on completion of their studies to the lands of their birth they bear with them the Christian leaven thoroughly absorbed into the bloodstream of their lives during their years of residence in the shadow

of St. Peter's. This close association of the scions of many races and nations with the center of Christendom seems to us a feature of organization having an important bearing on world missions.

89. After its transfer to the Janiculum, Propaganda College was expanded into the "Athenaeum of the Propaganda." In September, 1933 the Missiological Institute was added, and in August, 1943 a Faculty of Canon Law as well. Propaganda College is now only one of the many Roman colleges and communities sending their students to attend classes at the Propaganda Athenaeum.

5.

Apostolic Delegates in Mission Countries

90. To assist the Holy See in promoting and unifying mission activity in particular countries or regions it is the practice of Rome to establish Apostolic Delegations there. Apostolic Delegates are thus analagous to liaison officers in an army. As Canon 267 points out, their chief duty normally is that of observers, with the added obligation of keeping the Pope informed of the state of the Church in the territory assigned to them.

91. The *Annuario Pontificio* lists nine Apostolic Delegations depending directly on the Propaganda. The following are their names together with the year of erection in parentheses:

East Indies	(1884)	Indo-China	(1925)
Australia	(1914)	Belgian Congo	(1930)
Japan	(1919)	East Africa	(1930)
Albania	(1920)	Indonesian Archipelago	(1947)
South Africa	(1922)		

92. China had an Apostolic Delegate from 1922 until 1946, when Archbishop Riberi was appointed Internuncio, with diplomatic standing equivalent to that of a Minister. As is evident from Canon 267, the functions of Nuncios and Internuncios include those of Apostolic Delegates.

93. A number of Apostolic Delegates depending on the Consistorial Congregation have included in their territory

areas subject to the Propaganda. As far as such areas are concerned, as in parts of Canada and the Philippines, the Apostolic Delegates exercise their jurisdiction conformably to directions of the Propaganda. The same is true of several Apostolic Nuncios, as, for example, of the Nuncio at La Paz, Bolivia, with respect to the Apostolic Vicariate of the Pando, which comes under the Propaganda.

94. Apostolic Delegates and Nuncios have been called the "eye and arm of the Holy See." They are in a better position than the individual Ordinary to see the over-all picture and appreciate general problems and needs. They serve as excellent intermediaries between the Holy See and the Ordinaries or mission institutes whenever there is question of creating or dividing mission areas and finding proper Superiors for them. They see to it that the general directives of the Popes and the decrees and instructions of the Propaganda are carried out. They are in a position to coordinate effort and promote concerted action in general fields where it is highly desirable, such as in education, the press, medicine, seminaries, Catholic Action, relief work, etc. Finally, they interest themselves to a particular degree in the development of a native clergy and hierarchy and, when the need arises, act as intermediaries to adjust differences and harmonize conflicting views in the interest of Holy Mother the Church.

6.

Circumscriptions— Local Ordinaries

95. Local mission organization has in our day attained a degree of perfection never before known. The entire surface of the earth has been divided into territorial units generically designated as circumscriptions. There is no corner of the world that is not incorporated into one or other circumscription. Each circumscription is entrusted by the Holy See to a responsible prelate who is called the Local Ordinary (*ordinarius loci*).

96. For juridical convenience several adjacent circumscriptions are usually grouped into a larger unit known as an ecclesiastical province, comprising a metropolitan archdiocese and a varying number of suffragan dioceses. (Canon 272 ff.)

97. The 556 mission circumscriptions dependent on the Propaganda as of July 31, 1946, fall into several categories:

Number	*Type of Circumscription*	*Title and Quality of Local Ordinary*
41	Archdioceses	Residential Archbishop
167	Dioceses	Residential Bishop
6	Independent Abbacies	Independent Abbot
216	Apostolic Vicariates	Vicar Apostolic (ordinarily a Titular Bishop)
131	Apostolic Prefectures	Prefect Apostolic (seldom a Bishop)
5	Independent Missions	Superior

Residential Bishops

98. Mission dioceses and archdioceses are to be found in places where the hierarchy has been established although the status of the Church is still such that it cannot effectively meet its own religious needs.

99. The residential archbishops and bishops govern their circumscriptions by divine right as genuine successors of the Apostles. Their powers and obligations are similar to those of residential bishops elsewhere. In their own territory they are the ordinary teachers of Catholic truth, lawgivers and judges of the first instance, and the true pastors of their flocks, in dependence, of course, on the Pope (Canons 334,335). Nevertheless, their dioceses, being mission circumscriptions are, according to a Propaganda Decree of December 9, 1920, to be regarded as subject to the jurisdiction of the Propaganda. This is for them a decided advantage, since they are thereby assured of the many special faculties and privileges granted by the Holy See for mission Ordinaries. On January 11, 1930, Cardinal Van Rossum, then Prefect of the Propaganda, reiterated this view in a letter to the Apostolic Delegate of Australasia, declaring explicitly that all territories subject to the Propaganda, in this particular case Australia and New Zealand, were to be considered as missions and as such were entitled to favored treatment in certain respects.[20]

100. Residential mission bishops are to be found chiefly in Australia, New Zealand, India, Japan, and, since April 11, 1946, in China.

101. Independent Abbots, who are usually not bishops, have in their capacity as Local Ordinaries quasi-episcopal jurisdiction and share, within certain limits, the rights and duties of Residential Bishops. The six Independent Abbacies under the Propaganda are all entrusted to various branches of the Benedictine family.

Vicars Apostolic

102. The Apostolic Vicariate is the most common type of

[20] *Sylloge*, No. 151, p. 360.

mission circumscription. It represents the terminal, though still essentially transient, status of the Church in the process of becoming established definitely in mission territory. In the Vicariate, Church organization has been developed and progress in apostolic effort has been made to a degree that augurs solid success.

103. The Vicar Apostolic in charge of a Vicariate is ordinarily a titular bishop. His See is an ancient historical one, merely nominal. The Vicariate which he governs is theoretically an extension of the Diocese of Rome, and he administers his flock and the territory entrusted to him only as the Vicar of the Supreme Pontiff and not by divine right in his own name, as is the case of diocesan bishops.

Prefects Apostolic

104. An Apostolic Prefecture is a circumscription with clearly-defined limits but insufficiently developed as yet to be erected into a Vicariate. Its organization is still in its early stages. When satisfactory progress has been made, which is usually a matter of from about five to fifteen years, a canonical procedure takes place resulting in the creation of a Vicariate.

105. A Prefect Apostolic is usually not a bishop, although there is no canonical reason why he might not be. (Cf. Canons 294 and 308). Historically there have been such instances. When a Prefecture is raised to the status of a Vicariate, the Prefect does not necessarily become the Vicar Apostolic. The choice of the latter rests with the Holy Father.

Superiors of Independent Missions

106. The Independent Mission (Missio sui juris) is a phenomenon of very recent origin, the first instance of such a circumscription occurring in 1912. It is the simplest possible form of territorial mission unit and is of relatively rare occurrence. It represents a newly created circumscription in its earliest beginnings in an area where mission work has been organized very little, if at all.

107. When the new Code of Canon Law was introduced the office of Superior of an Independent Mission was so new that it did not receive formal recognition. Since that time, however, many official documents of the Holy See have regarded the Superior of an Independent Mission as a true Ordinary and have placed him on a footing of relative quality with other Heads of Missions, with the result that at present the prescriptions of Canon Law respecting Prefects Apostolic are applied to him by analogy, excepting that there is some restriction in the matter of special privileges of honor.

108. Usually when a new circumscription is planned, the area to be assigned to it is separately evangelized for a time under the existing Ordinary by members of the religious Order or mission institute to which it is later to be accredited. When the new missioners have gained sufficient experience, the Holy See then erects it into an Apostolic Prefecture, rarely into an Independent Mission. On the other hand, in well developed territory cases are not infrequent in which an existing Vicariate is divided immediately into two Vicariates without either portion going through the preliminary stage of an Independent Mission or a Prefecture.

Rights, Powers and Obligations of Mission Ordinaries

109. The rights, powers and obligations of mission Ordinaries are too extensive and numerous to be discussed here in detail.[21]

110. In general, it is the duty of the mission Ordinary to urge observance of the laws of the Church especially as regards ecclesiastical discipline, the administration of the Sacraments, divine worship, the veneration of the saints, and kindred matters. It is his obligation also to see that purity

[21] For a detailed treatment, see Winslow, Francis J., M.M., *Vicars and Prefects Apostolic*, Wash., D. C., Canon Law Studies No. 24, C.U.A. Press, 1924; and by the same author, *A Commentary on the Apostolic Faculties*, Maryknoll, N. Y., Field Afar Press, 1946.
See also the admirable treatise of Gérin, Abbé Marcel, *Le Gouvernement des Missions*, Quebec, Universite Laval, 1944, Chapter VI, VII, pp. 159-253.

of faith and morals is maintained among both clergy and laity, that the faithful are duly instructed in Christian doctrine, and that school training is in accordance with Catholic principles.

111. The mission Ordinary, in dependence always on the Sovereign Pontiff, possesses legislative, judicial and coercive powers to be exercised in accordance with canonical legislation. He possesses also administrative authority such that no other Ordinary, be he Primate, Patriarch or Metropolitan, has any right to interfere in the conduct of his circumscription.[22] The Code itself, while reserving the direction of foreign missions expressly to the Holy See, makes it quite clearly understood that Vicars and Prefects Apostolic possess their territories canonically as their own. (Canons 293, 294).

112. It is to the mission Ordinary that all missioners, including religious, must present their credentials; and it is from him that they receive their faculties to exercise the ministry. (Canon 295). All are subject to his visitation and correction in everything concerning the government of the mission, the care of souls, the administration of the Sacraments, the direction of schools, and gifts received for mission purposes. (Canon 296). It is the mission Ordinary who appoints, changes or removes pastors or quasi-pastors.

113. Among the particular obligations of the mission Ordinary, there are several that merit mention here from the viewpoint of organization.[23] The mission Ordinary is expected to make an "Ad limina" visit to Rome every five or ten years (this obligation does not apply to Prefects Apostolic or Superiors of Independent Missions); he is required to submit a detailed quinquennial report to the Holy See[24] and an annual statistical report; he is held to cover his entire territory in canonical visitation at least once in five years; and he is strongly urged to form and foster a native clergy.

[22] *Collectanea I*, No. 253, p. 86.
[23] For a more thorough treatment of the particular obligations, see Winslow, op. cit. pp. 32-62.
[24] *Sylloge*, No. 100, p. 169, for Questionnaire, which in itself covers 27 pages!

7.

The Rank and File of Missionary Personnel

114. The Ordinaries are, as it were, the Field Officers on the fighting front of the Church's overseas forces. It is they who receive the orders and instructions of the Supreme Commander transmitted to them through the General Staff —the Propaganda Congregation—and who pass them on to their troops—the priests, Brothers and Sisters and all the lay auxiliaries flanking them.

115. A concrete idea of the character and size of the forces enrolled under the banner of Christ in the foreign legions of the Church may be had from the most recent general statistics, which are for June 30, 1939:[25]

	Secular	*Religious*	*Total*
Priests			
Native	5,218	1,188	6,406
Foreign	2,110	13,395	15,505
Brothers			
Native			2,176
Foreign			6,456
Sisters			
Native			18,581
Foreign			34,433
Catechists			91,716
Baptizers			33,563

[25] *Le Missioni Cattoliche*—1946, p. 555.

School Teachers	76,135
Doctors	603
Nurses	2,003
	287,577

116. The overall result of their twelve-months' campaign ending as of the same date was the baptism of 461,216 persons in normal health, which together with the demographic increase, brought the net gain for the year to 831,077. But these are mere numbers. Who could begin to calculate the good done, the acts of virtue performed, the merit gained by this loyal and devoted army of Christ?

Religious Orders and Mission Institutes

117. What formally characterizes a mission territory as such is the fact that it cannot effectively meet its own religious needs.

118. It is not surprising, therefore, to discover that of the 556 circumscriptions under the jurisdiction of the Propaganda Congregation 499 are accredited to religious Orders and mission institutes of foreign origin. It is they who must furnish the bulk of the personnel required for the evangelization of mission lands and who must also secure in large measure the funds needed to support their missioners and finance their undertakings.

119. The major religious Orders of the Church, such as the Dominicans, Jesuits, Franciscans, Augustinians and others, are not exclusively missionary in character. Their participation in foreign mission work is only one phase of their diversified contributions to the Catholic cause. Normally their members are under the jurisdiction of the Congregation for Religious. Yet, in so far as they engage in world mission activity, their members as missioners are subject to the authority of the Propaganda. (Canon 252, 5).

120. On the other hand, many religious congregations and mission societies exist at the present day which were founded for the specific purpose of training personnel for and supplying personnel to the Church's mission fields.

Such ecclesiastical institutes, whether for secular clergy or for religious, are subject to the Congregation of the Propaganda as regards their constitutions, their administration and their participation in foreign mission activity. (Canon 252, 3).

121. Whenever the Holy See is confronted with the problem of founding and staffing a new circumscription in an area where the local clergy is scarce, it usually calls on some religious congregation or mission society of secular priests to assume responsibility for the project. In such cases the mission Superior will almost invariably be a member of the organization to which the circumscription is being entrusted. Some organizations permit the mission Superior also to fill the office of religious Superior or society Superior but more usually the institute appoints a personnel superior distinct from the mission Superior. The function of the religious Superior or society Superior is to bear in mind the interests of the institute as such and to safeguard and promote the personal interests, corporal and spiritual, of the individual missioners.

122. Occasionally the interests of the mission and those of the Institute appear to conflict and the double authority of mission Superior and religious Superior may cause friction. To obviate this, as far as possible, the Congregation of the Propaganda on December 8, 1929, issued an important Instruction[26], clearly defining the field of competence of each superior, clarifying their mutual relations, and stipulating that the authority of the mission Superior is to prevail in case of disagreement, although recourse may always be had to Rome for a settlement of the point at issue.

Recruitment of Personnel

123. To meet the ever-mounting demand for mission forces to carry on and expand the work of the Christian apostolate is partly the task of missionary and religious institutes and partly the responsibility of the mission Ordinary. The

[26] *Sylloge*, No. 148, p. 351.

former endeavor to stimulate and promote mission vocations in the Christian countries of Europe and the Americas, voicing their appeals chiefly through the press, the pulpit and personal contacts; the latter strives to do the same with all the means at his command on the mission field itself, ably supported in his efforts by his priests and their auxiliaries. In one respect the efforts of the mission Ordinary are the more important, for on his success in securing native recruits depends the ultimate goal of the mission apostolate, which is to root the Church in the native soil in such a way that it may become thoroughly acclimated and eventually capable of supplying its own requirements in personnel and material support.

8.

Conclusion

124. We have a number of times likened the organization of modern Catholic missions to the organization of a modern army. The Vicar of Christ has been pictured as the Supreme Commander, the Congregation of the Propaganda as the General Staff of the Expeditionary Forces, the Pontifical Mission-Aid Associations as the Commissariat Department, the Apostolic Delegates as the Intelligence and Liaison Officers, the Mission Ordinaries as the Field Officers, the missionary priests, Brothers and Sisters as the front-line combatants. The illustration is not unapt but it should be carried just one step farther. The driving force of an army is love of country and of certain political ideals; the driving force of Catholic missions is the love of God and the eternal salvation of the souls for which Christ died. But while the motivation of both is love, the means of compulsion resorted to are quite different—in the one case, shell fire and atom bombs, in the other the gentle persuasion of charity and truth, the "compelle intrare" to which the Lord in the parable referred when he said to the servant: Go out into the highways and hedges and compel them to come in, that my house may be filled. (Lk 14, 23).

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Study Outline

Gerald C. Treacy, S.J.

If by chance this Study is considered too long to be discussed at one meeting, it is suggested that a part of the Study be selected for study and discussion.

Part 1. Paragraphs 1-62

Outside of areas where the Church is fully organized into dioceses, the Pope reserves to himself exclusive direction of the missionary movement. This is a recognition of the supremacy of the Sovereign Pontiff, as the successor of St. Peter. This preeminent competence of the Holy See in mission matters received international recognition at the Paris Peace Conference in 1919.

However the centralization of mission authority in the hands of the Pope does not result in a monopoly. For he shares this authority with the bishops of the world, and with other assistants. Chief among these are the members of the Roman Curia. The Roman Curia is made up of 11 Sacred Congregations, 3 Tribunals, and 5 Officers or Bureaus.

The Congregation for the Propagation of the Faith is most directly concerned with world missions. Many other Congregations are called upon to render service to the missions each in its own special capacity. There are certain matters affecting the missions that are beyond the competence of Propaganda. These matters are handled by the Consistorial Congregation, the Congregation for the Oriental Church, and the Congregation for Extraordinary Ecclesiastical Affairs.

Questions

Define a mission.

What task faces the Church in World Missions?

Who has supreme authority over the mission movement?

What is the difference between Papal and Episcopal authority?

When did the competence of the Holy See in mission matters receive international recognition?

To what do Catholic World Missions owe their unity of action and direction?

Is the Papal mission authority a monopoly?

What is the Roman Curia?

What are the Roman Congregations?

What does Canon Law say of the authority of Propaganda over the missions?

Part 2. Paragraph 63-92

A very notable mission movement followed quickly in the wake of the era of discovery and exploration at the close of the 15th and 16th centuries. It culminated in the establishment of the Propaganda Congregation. The movement stressed and promoted three ideas; the need of securing financial support for the missions, the dissemination of mission information, and the founding of a mission seminary connected with the Propaganda.

In former times the field of activities of the Propaganda was more extensive than it is today. Even now Propaganda's field of action embraces half of the entire population of the world, and includes over two-thirds of the world's non-Christians. The authority of the Propaganda Congregation is exercised in the name of the Pope. Like the other Congregations, the Propaganda enjoys legislative power. Propaganda Palace is rightly called the world's communications center.

Pius XI, the Pope of the Missions affiliated the mission-aid societies with the Propaganda. They are the Society for the Propagation of the Faith, Society of St. Peter the Apostle for Native Clergy, The Holy Childhood Association and the Missionary Union of the Clergy. Also associated with Propaganda is the Athenaeum, a missionary college where seminarians from all over the world are gathered.

Questions

What three ideas did the mission movement stress?

Outline the history of the Congregation Propaganda Fide.

How vast is the Propaganda's field of action?

What is the present Constitution of the Propaganda?

How does the Propaganda operate?

How far does the Propaganda's legislative power extend?

What did Pius XI do to develop the mission-aid societies?

Explain the functions of the mission-aid societies.

What was the origin of the Athenaeum of the Propaganda?

Describe the student body of the Athenaeum.

Part 3. Paragraphs 93-127

To assist the Holy See in promoting and unifying mission activity Apostolic Delegations are established. The Apostolic Delegates are observers with the duty of keeping the Pope informed on the state of the Church in the regions where they reside.

Local mission organization in our day has attained a high degree of perfection. The entire world surface has been divided into territorial units called circumscriptions. For juridical convenience several adjacent circumscriptions are usually grouped into a larger unit called an ecclesiastical province.

The mission field is governed by archbishops, bishops, Vicars Apostolic, Prefects Apostolic and Superiors of Independent Missions. The Independent Mission is the simplest form of territorial mission unit. Mission Ordinaries enjoy the rights, powers and obligations of other Ordinaries. The Mission Ordinaries are the Field Officers of the Church's overseas forces. The Religious Orders and Mission Institutes furnish the majority of missionary personnel.

Questions

Why are Apostolic Delegations established?

What is the duty of the Apostolic Delegate?

What are circumscriptions?

What is an ecclesiastical province?

Explain the Apostolic Vicariate, the Apostolic Prefecture and the Independent Mission.

What are the rights, powers and duties of Mission Ordinaries?

Who compose the rank and file of missionary personnel?

What formally characterizes a mission territory as such?

Is the Mission Superior of a circumscription always a religious Superior?

What is the ultimate goal of the mission apostolate?

A Note on the Author

The Very Rev. Frederick C. Dietz, M.M., is at present the Secretary General of the Catholic Foreign Mission Society of America.

Before entering Maryknoll in 1915, Father Dietz studied at Oberlin College, the Catholic University of America (B. A. '12) and St. Francis Seminary, Milwaukee. Ordained at Maryknoll in September 1916, he taught for several years, then went to the missions in 1920 as a member of Maryknoll's Third Departure Group to China. After twelve years in the Kongmoon Mission, first in the active apostolate and later as director of the Maryknoll S. China Language School, he was called to Peiping to serve for five years (1932-1937) on the China Synodal Commission attached to the Apostolic Delegation. As the press member and secretary of the Synodal Commission, he founded and conducted "LUMEN Service," China's first Catholic News Agency. As Maryknoll Procurator General in Rome from 1937-1946, he was concomitantly editor-in-chief of FIDES Service and, after the liberation of Rome, conducted the Maryknoll Hostel for Allied Catholic Chaplains under the auspices of the NCWC War Relief Services. At the Maryknoll General Chapter in 1946, he was postulated to serve on the General Council as Third Assistant to the Superior General.

The study outline and questions for "How the Church Conducts Its World Missions," were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

The authors of the various studies of the Missionary Academia express their own views, which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

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